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# **A Model of Prophetic-Liberation Communication Behavior: The Explanative Study of e-Literacy and Information Behavior among Islamic Academics in Indonesia**

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## **Abstract**

This research investigated a model of the effect of information literacy, media literacy, moral literacy, and learning & thinking skills as the construct of e-literacy maturity level through information behavior (IB) on prophetic-liberation communication behavior (P-LCB). The model was constructed based on social cognitive theory (SCT) and uses and gratifications theory (UGT). P-LCB is an applied model of ethical values in the Qur'an that liberates humans from social injustice and misuse of information and communication technology. In this case, e-literacy as a personal characteristic factor will influence a person's P-LCB through IB. The study employed an explanatory-quantitative analysis. A total of 91 lecturers had been selected randomly from the total population of 989 lecturers (11 faculties) in UIN Syarif Hidayatullah Jakarta and conducted by distributing 95 statements of the questionnaire. Data were analyzed using the path analysis approach. The result reveals that e-literacy through IB has a simultaneously and significant effect on P-LCB. Partially, information behavior, learning & thinking skills, and IB significantly influence the P-LCB, while media and moral literacy do not. However, there is a significant and positive relationship between the constructs of e-literacy. The significance of this study recommends that the education of information literacy and learning & thinking skills should be integrated with media and moral literacy in increasing awareness of free media communication (P-LCB).

**Keywords:** *e-Literacy, Information Behavior, Prophetic-Liberation Communication Behavior, Media and Religion.*

## **Introduction**

Having the rapid expansion of information and communication technology, the activities of censorship in the form of text, sound, visual or audiovisual are complicated. Due to this reason, people look at censorship as a disavowal form of media freedom (Iriantara, 2009). As a result, many aspects change in the communication order. One of them is a change

in the communication model that used to be transactional. People are no longer merely an object exposed to information, but they have been involved more actively (Dimaggio, Hargittai, Neuman, & Robinson, 2016; Nasrullah, 2016). This phenomenon is beheld by some communication experts as a shift of responsibility from producers to consumers (Iriantara, 2009).

Because of this altering, it is very crucial to know the perspective of socio-religious values of communication. The experiences of the Prophet SAW in the past context are capable of inspiring how prophetic communication applied in society to be absorbed in the present context (Syahputra, 2007). The history of the Prophet in conveying news from God to humans has been able to provide an example of how to contextualize the Qur'anic values of communication in his society. In this case, the position of the Qur'an and Hadith as a source of knowledge of ethical values in communication cannot be separated (Ahimsa-Putra, 2011; 2017). Syam (2012) reveals that the use of modern technology in communicating should keep people the values of the relationship between humans and others, and also humans with their God. That is, when someone writes, gets, or distributes a message (information) to others, he should have considered that the communication behavior he does is always related to the adopted ethical values and religious norms, as well as the social development.

One side, the progress, and capability of information technology have opened new avenues in sharing knowledge and experience (Hussain, 2012); but on the other, many cases occur that this development does not balance by responsibility. It is not only among ordinary people but also in the academics. One of them is the spread of hoaxes that often make others oppressed in their society. The emergence of this concern is quite reasonable. In this case, Ford (2015) explains that it likes foods, the received message or information in the network would become "nutrition" for the knowledge of audiences and would indirectly shape their identity. Not exception, it will change the spirit of religious ethics of communication for the connected academics in this digital environment. It is mainly related to the use of social media. Having this problem, the Indonesian Ulema Council (MUI) had issued Fatwa number 24 of 2017 relating to the law and guidelines for transactions through social media. In the fatwa stipulated in Jakarta on May 13, 2017, it was regulated starting from how to make a distribution to how to verify information.

The Sunnah of the Messenger as a prophetic ethic in contextualizing the value of the Qur'an in dynamic social construction can be used as a model in this era of electronic communication. For this reason, the potential of information technology and the freedom of media should be a challenge for the community in Islamic universities in Indonesia. As one

of the Islamic universities in Indonesia, UIN Jakarta has become the leading Islamic academic in providing a model of prophetic communication in an era of electronic media. Of course, another reason is that of the position of the lecturer in the Islamic academic plays a dual role as a missionary or communicator for the surrounding community.

UIN Jakarta established on June 1, 1957 as the Islamic Academy of Religious Sciences (ADIA). ADIA itself was an official academy, to educate and prepare civil servants to be expert in teaching Islamic courses under the management of Ministry of Religious Affairs. In 1960, ADIA became IAIN's branch in Jakarta with two faculties: the Faculty of *Tarbiyah* (Education) and the Faculty of *Adab* (Literature). By the Minister of Religious Affairs's Decree Number 49 of 1963, IAIN branch Jakarta became IAIN *al jamiah al Hukumiyyah* Syarif Hidayatullah Jakarta. IAIN Syarif Hidayatullah Jakarta officially became UIN Syarif Hidayatullah Jakarta by Presidential Decree No. 031 on 20 May 2002. It consisted of nine faculties at that time: Faculty of Tarbiyah (Tarbiyah and Teachers Training), Faculty of Adab and Humanities, Faculty Ushuluddin and Philosophy, Faculty of Shariah and Law, Faculty of Da'wa and Communication, Faculty of Dirasat Islamiyah, Faculty of Psychology, Faculty of Economics and Business, and Faculty of Science and Technology, Faculty of Health, Faculty of Social Sciences (Rosyada, 2016).

The implications of the transformation from institute status (IAIN) to university (UIN) provide more responsibility for lecturers and other academic community members in the development of scientific integration. UIN Jakarta is expected to encourage the integration of science both in the field of religion and humanity. It has been the objective to produce graduates who have integrative, responsive and adaptive insight to be modern and progressive thought of science and underpinned by faith (Kusmana, 2006).

For this reason, there must be an effort on how to implement the principles or values of the Qur'an in the communication science which is still dominated by secular theories. In this case, the Qur'anic values are not contrary to the existing secular theories, but rather the ultimate goal of communication science itself as a more immanent and transcendent science to add more faith. Therefore, these principles should be applied to prevent irregularities in mediated communication behavior. This is as bared by Mahfud (2013) that:

“The Qur'anic principles of communication (persuasive and linguistic) have taught the communicative principles in the method of da'wah. This is what should (*das sein*) be applied. But in fact (*das sollen*), there are still many (communicators) in preaching, do not consider the Qur'anic principles of persuasive communication and linguistic communication as suggested, especially related to the non-consideration of universal values, such as the value of humanization (*amr ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'мину billah*)...”

The purpose of humanization is to elevate humans after experiencing dehumanization. Humans are discerned partially, so the nature of humanity itself is lost. While the goal of liberation is to liberate people from social structures that are unfair and do not side with the weak. While transcendence aims to cleanse itself by reminding the transcendental dimension that has become part of human nature. Humanization and liberation efforts must be carried out as a manifestation of faith because God commands humans to organize social life fairly (Kuntowijoyo, 2007).

Formerly researchs on the relationship between media and religion had been carried out by several experts. Some of them used social cognitive theory (Barrett, Patock-peckham, Hutchinson, & Nagoshi, 2005; Batson & Schoenrade, 1991a, 1991b; Calfano, Djupe, Cox, & Jones, 2016; Ratcliff, Mccarty, & Ritter, 2017; Tsai, 2014). The others had applied the uses and gratifications theory to examine the relationship (Fogenay, 2013; Hak, Rachmawati, Rusmana, & Muhtadi, 2018; Khang, Han, & Ki, 2014; Nduka & McGuire, 2017; Ratcliff et al., 2017). However, none of the studies that have been carried out have comprehensively discussed the topics mentioned above. Still, these studies can be used as a basis for extensive study or as an original mapping in this research model.

### **The Problem Statement**

As explained above, the prophetic communication behavior consists of three dimensions: humanization, liberation, and transcendence. In this study, the problem is defined only to the dimension of liberation. The subjects of research were limited to the lecturers of UIN Jakarta. The statement of the problem is how a model of the e-literacy maturity level through information behavior (IB) effect on prophetic-liberation communication behavior (P-LCB) among the lecturers of UIN Jakarta.

Significantly, this research is expected to find an approach to predict the problem-solving and to be a model that can provide recommendations for prophetic-liberation communication behavior. In addition, it is also supposed to provide insight into the field of communication and library science.

### **Literature Review**

The description of the human behavior conveying the use of media correlates to the Social Cognitive Theory (SCT) as developed by Bandura (Ho et al., 2017; Spark, 2012). The SCT is a theoretical framework for analyzing motivations, thoughts, and actions that encompass an interaction model which causes behavior, cognition, and other individuals and

environmental factors influence simultaneously. It will be reciprocal that influence each other (Tsai, 2014). It assumes that the media is the social agent as the other sources, such as families, schools, and communities. This theory is an instrumental in studying the effects of media content at the individual level. The media can provide different roles, such as teaching reading and writing, transferring of knowledge, technology, ethical and moral values (Bandura, 2001) included in information literacy and knowledge management (Middleton, Hall, & Raeside, 2018).

The information technology based on computers and networks has driven the development in the field of communication. One of them is the existence of various information needs based on individual motivation and environment. Consequently, the use of communication media to meet these needs is not to be avoided. With the availability of this advanced technology, these days, the people tend to be free to choose what communication media can satisfy or to fulfill their information needs, even as a medium to massage it. In SCT, these factors are called triadic reciprocal causations, namely: 1) behavior; 2) personal characteristics; and 3) environment determinant (Bandura, 2001). They will interact and influence each other with variations of strength, both at the same and at a different time. In the end, the process of selection and use will foster self-efficacy which will also shape the behavior of subsequent communication.

For this reason, SCT emphasizes the importance of unique personal characteristic determinants in the form of symbolization, self-regulation, self-reflective, and vicarious capacities (Bandura, 2001). Symbolization describes that humans have the ability or capacity to understand and use various symbols that enable humans to store, process and transform experiences into different cognitive models that will guide them in any actions or make decisions in the future. Self-regulatory explains that people hold a capacity to motivate their goals and to evaluate their behavior as a self-directed and self-regulated characteristic. To reflect or to be self-reflective involves the process of verifying the mind that is the ability of people to correct their selves in ensuring that their thinking is right. Another ability related to SCT is vicarious capacities which will be able to learn from other sources without having direct experience (Bandura, 2001; Morissan, 2016).

SCT recognizes the significance of the observer in performing the self-efficacy that he has to spectacle this behavior. And, it is regarded as a critical prerequisite for behavior change. For example, looking at the case above, the SCT states that all lecturers would not absorb strategies and moral responsibilities for using the searching system on the Internet. Especially for those who are accustomed to use the internet and to have the self-confidence. It

is because of using it has already used. In this theory, Bandura (Jogiyanto, 2007) defines self-efficacy as considerations of how well a person can take the needed actions deal with prospective situations.

In the following theory, UGT represents that people use media based on specific motives. They consider confirming the freedom to choose media according to their competence. Getting the needs according to their motives will be effective media (Aljenaibi, 2015; Krisyanto, 2014; Purnawarman, Susilawati, & Sundayana, 2016). This theory is not engaging in what media do to people but what people do to media. A person actively considers being using the media to meet his needs. So, the assumption of this theory implies that media is useful (utility); the consumption of media is influenced by motives (intentionality); the behavior of media usage reflects on interests and preferences (selectivity), and the audience is actually a stone head (stubborn).

Furthermore, this theory explains that a mediated communication behavior is because of the needs, and an approved media will get the needs. It also illustrates how the internal factors of individuals and the environment will influence the motives for the use of the media. In this case, Katz and Gurevitch explained that human needs influenced by the social environment, group affiliation, and personality traits. So that human needs are created related to the media including cognitive needs, affective needs, integrative personality, integrative social needs, and tension relief needs (Aljenaibi, 2015; Balakrishnan & Loo, 2012).

Having the example of this case, one of the abilities of individuals or institutions that are very crucial to succeed in following an era using these electronic tools and facilities is e-literacy. In this case, Martin (Secker & Price, 2008) explains that e-literacy is a computer ability integrated with information literacy, moral literacy, media literacy, and learning and thinking skill.

As described by Bertelsmann & AOL Time-Warner (Iriantara, 2009) computer literacy relates to select and communicate information in new media; information literacy relates to collect, organize, filter, evaluate, and form strong opinions; media literacy relates to create and disseminate content to various audiences; moral literacy relates to taking into account the social consequences of online publications. The learning and thinking skill describes as the ability to evaluate and manage the strengths and weaknesses of the potential possessed for realistic goals as criteria for success; the ability to generate, explore and connect original ideas (ProQual Awarding Body, 2013).

Furthermore, information behavior should be in the frame of information seeking behavior, as an effort to find what someone shows when interacting with an information

system; and, information use behavior, as a physical and mental effort when someone combines information with previous basic knowledge (Wilson, 2000). In reality, the information seeking behavior or the information use behavior is firstly triggered by one's understanding of the pressures and problems in his lives. All of these motivate someone to use the media by Wilson refers to as information gathering behavior, which is an effort to find information with a specific purpose as a result of the need to fulfill that goal (Case, 2002). From the view, Wilson (2000) explains that overall human behavior related to information sources and channels, including information seeking and use behavior actively and passively is information behavior.

Concerning these information sources and channels certainly challenges good ability related to the information systems. For that reason, the maturity of information literacy, moral literacy, media literacy, and the learning & thinking skill will greatly affect the quality of observations on information content as a perception of awareness as well as the overall communication.

The SCT provides an explanation of how behavior forms through observing the models in media. Correspondingly, e-literacy will be a provision in observing the rewards and punishments imposed on the model through the model identification of audiences or the extent to which audiences have self-efficacy that the behavior exemplified in the media becomes a responsible communication model. Various facilities offered by the latest communication media have made people involved in communication both senders and recipients should take equal responsibility for building meaning. They are expected to be aware of the effect of the message on the others. One is improved from the previous because there is interdependence between each component of communication. In this case, there is a necessity to take into account by the communication opponent. In addition, this model also challenges to integrate their respective experience (West & Turner, 2008).

For this reason, it is necessary to hold the message as ordered by Allah SWT with the term *qaul* (saying). In some verses, Qur'an shows how a message needs arranging in such a way that it can touch the hearts of listeners (Ma'arif, 2010). The values of communication in the Qur'an illustrate communication behavior as exemplified by the Prophet SAW in carrying out his prophetic duties which can make a guide in messages. It provides privileges to fellow humans on the order of God. In other words, in mediated communication behavior, we cannot avoid the principles of religious ethics as exemplified by the Prophet in our lives.

The important of the religious ethics in this communication is the achievement of prophetic tasks as a part of the history of mankind. Prophetic is the social awareness of the



Prophets in history to elevate the humanity (humanization), liberate humans (liberation) and bring people to faith in God (transcendence). In short, prophetic science is the science that tries to imitate the social responsibilities of the Prophets (Kuntowijoyo, 2007).

The prophetic ethic in contextualizing Qur'anic values in dynamic social construction has been successfully confirmed by Kuntowijoyo (2007) as prophetic social science. The basis of the philosophy holds a concept of *amr ma'ruf nahi munkar* in the *Al-Imran* verse 110: “*You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah;... “.*

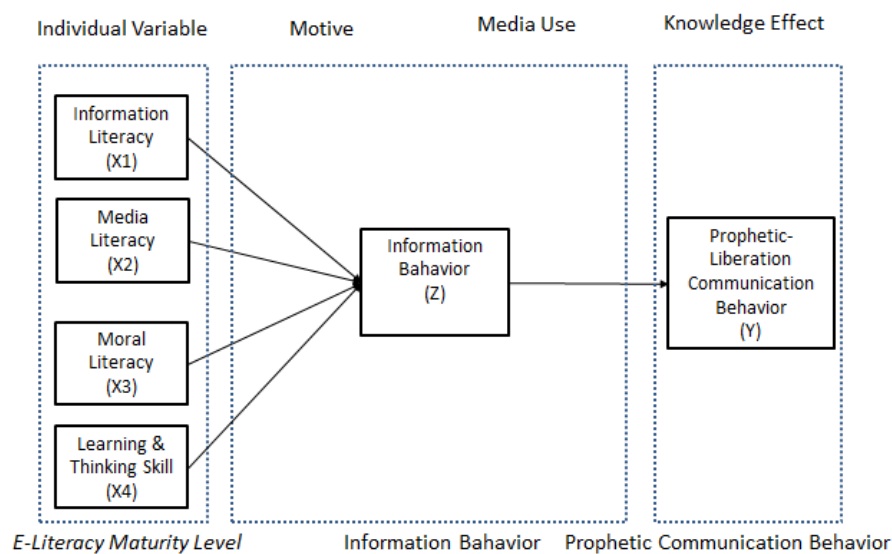
The prophetic term refers to the events of Isra Mi'raj Muhammad SAW who was not tempted by the sweetness of the encounter with Allah SWT as evidenced by the return of the Prophet Muhammad among the human community to call for truth and transformation. The *Sunnah* is what we call prophetic ethics (Kuntowijoyo, 2007; 2008).

In the end, one of the goals of social interaction using both verbal and non-verbal symbols that represent prophetic moral values in liberating humanity (*nahi munkar* = to forbid the wrong) will be used as a model while forming prophetic-liberation communication behavior in facing the electronic communication era. Regarding these principles, Pambayun (2012) gives several verses of Qur'an and the Hadith which contain the values of communication that liberate humans from the irresponsible freedom of news, including: 1) to convey the true message (An-Nisa: 9) according to the criteria of truth (Al-Ahzab: 70); 2) to avoid lying (An-Nahl: 105); 3) to maintain messages from slander (Ali Imran: 25; Al-Anfal: 39; An-Nur: 4-5; Al-Ahzab: 58; An-Nur: 19; An-Nisa: 135; Al-Baqarah: 191,217) ; 4) to avoid gossip (Abu Daud and Tarmidzi); 5) to stay away from bad prejudice (Al-'An'am: 116; Al-Jathiyah: 32); 6) to avoid the nature of *hasud* = envious (An-Nisa: 54; Al-Falaq: 5); 7) to deliver messages with effective words (An-Nisa: 63); 8) to give a statement that was not subjective and an effective listener (Al-Qalam: 10); 10) to avoid excessive talk and avoiding talks that are *sum'ah* and *riya'* or showing off (Al-Baqarah: 264); 11) to provide good feedback (An-Najm: 39-41); 12) to capture the intentions of others speaking or communicating (al-afAraf: 185); 13) to deliberate in making decisions (al-Imran: 159; Ash-Syuuraa: 38).

## **Research Design**

This research design implicates a model of the construct of e-literacy maturity level (information literacy, moral literacy, media literacy, and learning and thinking skills as individual variables) through information behavior (media use variables) that will affect

prophetic-liberation communication behavior (knowledge effect variables). As described in the Uses and Gratifications theory, individual variables in the e-literacy maturity level are independent variables that can influence the emergence of information behavior as a motive and use of media variables described as intermediate variables. Furthermore, these variables will provide the effect of knowledge in shaping prophetic-liberation communication behavior. Meanwhile, prophetic-liberation communication behavior is a dependent variable influenced by other variables as knowledge variables of the audience. For more information, the relationship between these variables can be viewed in the following model.



**Figure 1.** Research Model

The hypothesis is a temporary answer to the identification of research formulas in accordance with the model in Figure 1. It will be proven through the collected and analyzed data. That is, a hypothetical question is not necessarily true. Therefore, the statement must be verified by a research until it is legally and convincingly verified (Sugiyono, 2009). Broadly, the hypothesis that emerges as an answer or a conclusion from the probability of this research problem can be formulated as follows:

- H<sub>1</sub>: The information literacy (X1), media literacy (X2), moral literacy (X3), and the learning and thinking skill (X4) simultaneously and partially affect the information behavior (Z).
- H<sub>2</sub>: The information literacy (X1), media literacy (X2), moral literacy (X3), and the learning and thinking skill (X4) through information behavior (Z) simultaneously and partially affect the prophetic-liberation communication behavior (Y).

## Method

This research was an empirical approach that examined the hypothesis by using causality method to find out how much influence the e-literacy maturity level (consisting of information literacy, media literacy, moral literacy, and learning & thinking skills) through information behavior to prophetic-liberation communication behavior among UIN Jakarta lecturers. This method endeavored to determine the causes of the variables (Sukandarruimi, 2006).

The study employed a proportional random sampling technique based on faculties and the number of lecturers in each faculty. By grouping populations into categories called strata (eg.: age, city, gender, religion, etc.), the technique made the nature of the population (Cochran, 1977; Krisyanto, 2014). Furthermore, the Taro Yamane formula was used for the determination of sample size from the known population (Riduwan & Kuncoro, 2011), as it followed:

$$n = \frac{N}{N.d^2 + 1}$$

Note:

n = sample size

N = population size

d<sup>2</sup> = specified precision

In this case the total number of UIN Jakarta lecturers was 989 people, with a precision level of 10% and a confidence level of 95%, the sample size would be obtained as follows:

$$n = \frac{989}{(989 \times 0,1^2) + 1}$$

$$n = \frac{989}{9,89 + 1}$$

$$n = \frac{989}{10,89} = 90,8$$

In accordance with the above formula, the sample size was 90.8 or rounded to 91. Furthermore, each faculty was represented by the following stratum (n<sub>i</sub>) sample:

**Table 1.**

Distribution of Sample Size in Each Faculty

<b>Faculty</b>	<b>N<sub>i</sub></b>	<b>n<sub>i</sub></b>
FITK	176	16
FSH	114	11
FU	97	9
FIDK	98	9
FEB	87	8
FST	109	10
FDI	22	2
FISIP	43	4
FPS	33	3
FKIK	108	10
FAH	98	9
<b>TOTAL</b>	<b>989</b>	<b>91</b>

Source: The Personnel Unit of UIN Syarif Hidayatullah Jakarta

After knowing the size of the proposition, the next step was to determine the sample numbers. Based on the sample interval for each faculty, the distance between one sample number and the other was eleven. Furthermore, the first number was determined by stretching numbers from number 1 to number 11. Which number came out first, became the benchmark for the 11-digit score, according to the list of lecturers (sampling framing) that had been provided by each faculty.

Data collection was carried out through questionnaires in 11 faculties at UIN Jakarta. This questionnaire was distributed into 6 sections, namely: information literacy (X1), media literacy (X2), moral literacy (X3), learning and thinking skill (X4), information behavior (Z), and prophetic-liberation communication behavior (Y). Measurement was sorted to the six variables using interval scale 1 - 5. The raw data obtained was this number then interpreted in qualitative terms from 5 = very high to 1 = very low in the questionnaire used.

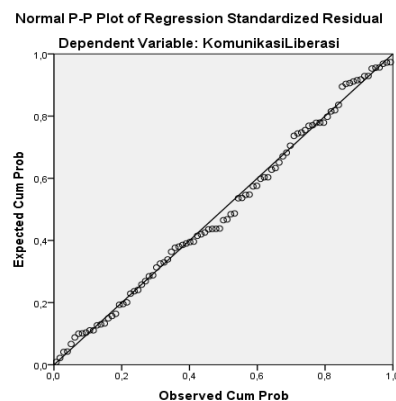
### ***Validity and Reliability Test***

The results of the validation test show that all items have a significant value of 0.000 (smaller than)  $< \alpha = 0.05$ , and the r-test of 0.579 are above the r-table of 0.206. It means that all items are valid. Meanwhile, the reliability test reveals the value of Cronbach's Alpha 0.872 (greater than)  $> 0.7$ . It is exposed that the instrument is reliable.

### ***Normality Test***

Normality test is used to distinguish whether in a regression model, both the dependent and independent variables, has normal distribution or not. The test is one of the requirements

of the prerequisite test for data analysis part. A good regression model is normal or near normal data distribution. The results illustrates the P-P plot of normality test. Based on Figure 2, the relationship between variables of information literacy, media literacy, moral literacy, learning & thinking skill, and information behavior with prophetic-liberation communication behavior expose a normal distribution pattern where data spread around diagonal lines. It reveales that the regression model have performed the normality.



**Figure 2.** *P-P Plot of Normality Test*

## Result

Before discussing the description and hypothesis test, the following demographic data presents that the respondents communicate through several media: computers (94.5%), smartphones (87.9%), TV (58.2 %), and radio is only 38.5%. It also exposes that 78% of respondents access the internet at home and 89% of respondents do it on campus. For sex, 53.8% of respondents are male. The educational background of respondents show 73.6% at the master level and 26.4% doctoral level while respondents who have one of the strata of Islamic higher education is 71.4%.

## *Description of Information Literacy*

The measurement of information literacy was carried out through 7 categories consisting of 12 statements. It was adapted from Wijetunge & Alahakoon study (2009), namely: identifying topics/ subjects and types of information sources (X1.1); exploring the right sources and information (X1.2); choosing relevant information and collecting the quotations (X1.3); evaluating information between facts and opinions (X1.4); creating information and bibliographies or producing new works (X1.5); assessing output based on input from others (X1.6); and implementing input for future activities (X1.7).

**Table 2.**  
Information Literacy of UIN Jakarta Lecturers

Indicator	N	Minimum	Maximum	Mean	Std. Deviation
X1.1	91	3,00	5,00	4,21	,61943
X1.2	91	2,00	5,00	4,23	,73525
X1.3	91	3,00	5,00	4,13	,61280
X1.4	91	2,00	5,00	4,04	,77692
X1.5	91	2,50	5,00	4,05	,73807
X1.6	91	2,00	5,00	3,64	,79605
X1.7	91	1,00	5,00	3,97	,79513
Valid N (listwise)	91				
Total of Average				3,74	

*Source: Primary Data, 2017.* Very High = 50.41 - 60.00 (24.2%); High = 40.81 - 50.40 (48.4%); Medium = 31.21 - 40.80 (27.5%); Low = 21.61 - 31.20 (0%); Very Low = 12.00 - 21.60 (0%).

The result of the descriptive analysis is indicated that the cumulative percentage of information literacy of UIN Jakarta lecturers is high. Information literacy as a sub-variable of the e-Literacy maturity level is considered to influence the prophetic-liberation communication behavior through information behavior as a personal characteristic factor in motivating the needs and use of information in electronic communication media. There are 24.2% of lecturers who have reached stage 5. It means that they have considered information literacy as an inseparable part of their daily activities, and have directly colored their behavior and culture (part of the information society or human being; 48.4% of lecturers who have reached stage 4, they have been significantly considered to improve (could be expressed quantitatively) the performance of their daily living activities through information literacy. Meanwhile, there are still 27.5% of lecturers entering stage 3, wherein this position they only have the standard of mastery and understanding of the information literacy they need and consistently use these standards as a reference for carrying out their daily activities.

### ***Description of Media Literacy***

The measurement of media literacy was carried out through 4 categories consisting of 10 statements. It was adapted from Schuldermann study (in Iriantara, 2009), namely: using the functions of various types of communication media (X2.1); analyzing the advantages and disadvantages of media ownership in the content of mass media messages (X2.2); evaluating the message content of mass media (X2.3); and communicating messages in various forms of media (X2.4).

**Tabel 3.**  
Media Literacy of UIN Jakarta Lecturers

Indicator	N	Minimum	Maximum	Mean	Std. Deviation
X2.1	91	1,33	5,00	3,86	,76441
X2.2	91	2,00	5,00	3,79	,79980
X2.3	91	1,33	5,00	3,68	,89015
X2.4	91	1,00	5,00	3,10	1,07812
Valid N (listwise)	91				
Total of Average				3,64	

*Source: Primary Data, 2017.* Very High = 42,01 – 50,00 (19,8%); High = 34,01 – 42,00 (36,3%); Medium= 26,01 – 34,00 (38,5%); Low= 18,01 – 26,00 (5,5%); Very Low= 10,00 – 18,00 (0%).

The result of the descriptive analysis is indicated that the cumulative percentage of media literacy categories for lecturers at UIN Syarif Hidayatullah Jakarta is moderate. Media literacy as a sub-variable of the e-literacy maturity level is considered to influence the prophetic-liberation communication behavior through information behavior as a personal characteristic factor in motivating the needs and use of information in electronic communication media. The highest distribution is medium, 38.5%. Meanwhile, there are still 5.5% in the low category. It shows that the lecturers' media literacy is almost half. They have not demonstrate to improve the performance of their daily life activities through media literacy. Meanwhile, some lecturers have been significantly considered to improve the performance of their daily activities through media literacy as much as 56.1%. Almost half of the lecturers might be fostered by improving their media literacy as the ability to symbolize media communication. The description of the background of the lecturer himself who have participated in media training is only 71.4%. It means that there is still one-third who has not received media literacy.

### ***Description of Moral Literacy***

The measurement of moral literacy was carried out through 4 categories consisting of 8 statements. It was adapted from Clifford (2011) as a basic definition asked respondents to indicate their maturity level with the following reasons behind keeping ethical values in communication, namely: distinguishing the use of media as according to the prevailing social norms (X3.1); differentiating the use of media in accordance with religious norms (X3.2); understanding the responsibility and risk for using information (X3.3); applying social and religious norms in the information use (X3.4).

**Table 4.**  
Moral Literacy of UIN Jakarta Lecturers

Indicator	N	Minimum	Maximum	Mean	Std. Deviation
X3.1	91	2,00	5,00	3,86	,77562
X3.2	91	2,00	5,00	3,93	,78248
X3.3	91	3,00	5,00	4,06	,67680
X3.4	91	1,50	5,00	3,95	,66690
Valid N (listwise)	91				
Total of Average				3,95	

*Source: Primary Data, 2017.* Veri High = 33,61 – 40,00 (36,3%); High = 27,21 – 33,60 (41,8%); Medium = 20,81 – 27,20 (22%); Low = 14,41 – 20,80 (0%); Very Low = 08,00 – 14,40 (0%).

The result of the descriptive analysis is indicated that the cumulative percentage of moral literacy of UIN Jakarta lecturers is high. As a sub-variable of the e-literacy maturity level, moral literacy is considered to influence the prophetic-liberation communication behavior through information behavior. There are 36.3% of lecturers who have reached stage 5. Their daily activities have directly colored their behavior and culture (part of information society or human information culture). Furthermore, there are 41.8% of lecturers who have reached stage 4. At this level, some lecturers have been significantly considered to improve the performance of their daily living activities through moral literacy. And, there are still 22% of new lecturers entering stage 3, wherein this position they only have the standard of mastery and understanding of the moral literacy they need, and consistently use these standards as a reference for their daily activities.

### ***Description of Learning and Thinking Skill***

Learning and thinking skill was measured by 14 statements collected in 5 categories. It was adapted from ProQual (2013) to indicate the maturity level with the following reasons behind keeping critical thinking of him-self study, namely: evaluating the strengths and weaknesses of the potential (X4.1); managing strengths and potential weaknesses (X4.2); generating ideas (X4.3); exploring ideas (X4.4); connecting original ideas (X4.5).

The result of the descriptive analysis is indicated that the cumulative percentage of learning & thinking skill of the UIN Jakarta lecturers is high. The learning & thinking skill is a sub-variable of the e-literacy maturity level is considered to affect the prophetic-liberation communication behavior through motivation and the use of communication media as information behavior. In accordance with the maturity development model, there are 34.1% of lecturers who have reached the level 5. That is, they have considered the learning &



thinking skill as an inseparable part of their daily activities, and have directly colored their behavior and culture (part from information society or human information culture. Furthermore, there are 47.3% of lecturers who have reached level 4. At this level lecturers had been considered able to significantly improve the performance of their daily life activities through learning & thinking skill. And, there are still 18.7% of the new lecturers entering level 3, where in this position they only have the standard of mastery and understanding of the learning and thinking skill they need, and consistently use these standards as a reference for their daily activities.

**Table 5**  
Learning and thinking skills of UIN Jakarta Lecturers

Indictor	N	Minimum	Maximum	Mean	Std. Deviation
X4.1	91	3,00	5,00	4,0879	,65232
X4.2	91	3,00	5,00	4,0022	,58233
X4.3	91	2,00	5,00	4,0220	,75980
X4.4	91	2,50	5,00	4,0000	,70317
X4.5	91	2,50	5,00	3,8709	,66391
Valid N (listwise)	91				
Total of Average				3,98	

**Source: Primary Data, 2017.** Very High = 58,81 – 70,00 (34,1%); High = 47,61 – 58,80 (47,3%); Medium = 36,41 – 47,60 (18,7%); Low = 25,21 – 36,40 (0%); Very Low = 14,00 – 25,20 (0%).

### ***Description of Information Behavior***

The measurement of information behavior was 15 statements collected in 6 categories. It was adapted from Case (2002) study, namely: using a search engine / tool to find the information needed (Z1); using information as new knowledge in understanding the environment (Z2); using information to confirm the accuracy of information dealing with various events (Z3); using information to strengthen credibility and self-status (Z4); using information to communicate material with family, friends, or other people in the community (Z5); using information to release tension and desire to seek entertainment (Z6).

The result of the descriptive analysis is indicated that the cumulative percentage of information behavior categories of the UIN Jakarta lecturers is high. Information behavior is considered to influence the prophetic-liberation communication behavior. The information behavior of the UIN Jakarta lecturers shows that the highest percentage is in level 4 (high), which is around 51.6%. It means that 61 - 80% of lecturers' information behavior is based on the motives or personal needs of each using electronic media, where information behavior as new knowledge in understanding the environment is the main factor. Furthermore, around

22% of lecturers are already in stage 5 (very high). It means that 81 - 100% of the behavior actions are carried out every time using the media; 24.2% is in level 3 (medium) that 41 - 60% of these actions are carried out using the media; and, 2.2% is in level 2 that 21 - 40% of the (low) actions.

**Table 6.**  
Information Behavior of UIN Jakarta Lecturers

Indikator	N	Minimum	Maximum	Mean	Std. Deviation
Z1	91	2,00	5,00	4,3516	,67286
Z2	91	2,00	5,00	4,1648	,65239
Z3	91	2,00	5,00	4,1374	,77483
Z4	91	1,67	5,00	3,9231	,76992
Z5	91	2,00	5,00	3,9524	,78970
Z6	91	1,00	5,00	3,7033	,92789
Valid N (listwise)	91				
Total of Average				3,75	

**Source: Primary Data, 2017.** Very High = 63,01 – 75,00 (22%); High = 51,01 – 63,00 (51,65); Medium = 39,01 – 51,00 (24,2%); Low = 27,01 – 39,00 (2,2%); Very Low = 15,00 – 27,00 (0%).

### ***Description of Prophetic-Liberation Communication Behavior***

The prophetic-liberation communication behavior variable was measured by 41 statements collected in 14 indicators. It was adapted from Syahputra (2007), Pambayun (2012), and Suryani (2014) study, namely: delivering the correct message according to the criteria of truth (Y2.1); avoiding to deliver false messages (Y2.2); maintaining messages from slander (Y2.3); avoiding message gossip / gossip (Y2.4); staying away from bad prejudiced messages (Y2.5); avoiding hash messages (Y2.6); delivering messages in effective words by not interrupting / cutting others (Y2.7); providing a statement that provides solutions to problem solving not from subjective judgments (Y2.8); being an effective listener (Y2.9); avoiding excessive messages (Y2.10); giving praise and avoiding self-more praiseworthy (Y2.11), giving good feedback (Y2.12); capturing the intentions of others (Y2.13); making decisions by deliberation (Y2.14).

The result of the descriptive analysis is indicated that the cumulative percentage of prophetic-liberation communication behavior is very high. Prophetic-liberation communication behavior is sub-variable of prophetic communication behavior that describes the act of communication as exemplified by the Prophet Muhammad in liberating humanity. Prophetic-liberation communication behavior is considered to be influenced by the e-literacy maturity level through information behavior. There are still 27.5% of lecturers in level 3,

wherein this position they only have the standard of mastery and understanding of the prophetic-liberation communication behavior they need and consistently use these standards as a reference for carrying out their daily activities.

**Table 7.**  
Prophetic-Liberation Communication Behavior of UIN Jakarta Lecturers

Indikator	N	Minimum	Maximum	Mean	Std. Deviation
Y2.1	91	2,67	5,00	4,1832	,71192
Y2.2	91	3,00	5,00	4,3883	,66715
Y2.3	91	1,00	5,00	3,9890	1,11272
Y2.4	91	1,00	5,00	4,1722	,98302
Y2.5	91	1,00	5,00	4,2930	,80098
Y2.6	91	1,00	5,00	4,4359	,72127
Y2.7	91	2,00	5,00	4,2143	,72320
Y2.8	91	2,00	5,00	4,0879	,75659
Y2.9	91	1,50	5,00	4,0549	,76540
Y2.10	91	1,67	5,00	4,1612	,75908
Y2.11	91	2,67	5,00	4,0128	,68052
Y2.12	91	2,33	5,00	4,1392	,72872
Y2.13	91	1,00	5,00	4,0055	,83498
Y2.14	91	2,00	5,00	4,1209	,77223
Valid N (listwise)	91				
Total of Average				4,16	

*Source: Primary Data, 2017.* Very High = 172,21 – 205,00 (46,2%);  
High = 139,41 – 172,20 (42,9%); Medium = 106,61 – 139,40 (11%);  
Low = 73,81 – 106,60 (0%); Very Low = 41,00 – 73,80 (0%).

### Correlation Test

The correlation test of e-literacy, information behavior, and prophetic-liberation communication behavior is presented in the table below:

**Table 8.**  
Coorelation Test

		Information literacy	Media literacy	Moral literacy	Learning & thinking skill	Information behavior
Media literacy	Pearson Correlation	,545**				
	Sig. (2-tailed)	,000				
	N	91				
Moral literacy	Pearson Correlation	,478**	,518**			
	Sig. (2-tailed)	,000	,000			
	N	91	91			
Learning & thinking skill	Pearson Correlation	,635**	,607**	,516**		
	Sig. (2-tailed)	,000	,000	,000		
	N	91	91	91		
Information behavior	Pearson Correlation	,659**	,567**	,474**	,627**	
	Sig. (2-tailed)	,000	,000	,000	,000	
	N	91	91	91	91	
Prophetic- liberation communication behavior	Pearson Correlation	,619**	,321**	,491**	,580**	,581**
	Sig. (2-tailed)	,000	,002	,000	,000	,000
	N	91	91	91	91	91

*Source: Primary Data, 2017*

Table 8 spectacles the calculation of correlation values between the values of information literacy, media literacy, and moral literacy, learning and thinking skills, information behavior, and prophetic-liberation communication behavior. To provide an interpretation of this coefficient, the following guidelines are used: 0,800 – 1,000 = very strong correlation; 0,600 – 0,799 = strong correlation; 0,400 – 0,599 = strong enough correlation; 0,200 – 0,399 = low correlation; 0,000 – 0,199 = very low correlation.

Based on these calculations, the correlation values between sub-variables e-literacy (information literacy, media literacy, learning & thinking ability) are quite strong. They have a fairly strong and direct correlation. It means that if the value between sub-variables is high then the other sub-variable values are high too. The correlation of the four sub-variables is significant with the sig value.  $0,000 < 0,05$ . Thus this relationship indirectly has a strong enough correlation and direction towards information behavior and prophetic-liberation communication behavior.

The average value of the correlation between sub-variables e-literacy and prophetic-liberation communication behavior is quite strong and unidirectional, except for media literacy. It means that if the value between sub-variables of e-literacy is high, the value of prophetic-liberation communication behavior is also high. The correlation of these two sub-variables is significant with the sig value.  $0,000 < 0,05$ . And, the correlation between the sub-variables of information behavior and prophetic-liberation communication behavior have a strong and direct correlation. It means that if the value of information behavior is high, the value of prophetic-liberation communication behavior is also high. The correlation of these two sub-variables is significant with the sig value.  $0,000 < 0,05$ .

### ***Hypothesis Test***

The following hypothesis test includes the effect of the maturity level of e-literacy on information behavior both simultaneously and partially with the following structural equation formula model 1:  $Z = pzx_1 + pzx_2 + pzx_3 + pzx_4 + pz\epsilon_1$ ; and the effect of e-literacy on prophetic-liberation communication behavior through information behavior both simultaneously and partially based on structural equation model 2 as follows:  $Y = pyx_1 + pyx_2 + pyx_3 + pyx_4 + pyz + py\epsilon_3$ .

**Tabel 9.**  
Anova Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	4402,636	4	1100,659	39,044	,000 <sup>b</sup>
	Residual	2424,353	86	28,190		
	Total	6826,989	90			
2	Regression	34886,946	5	6977,389	35,970	,000 <sup>b</sup>
	Residual	16488,087	85	193,977		
	Total	51375,033	90			

*Source: Primary Data, 2017.*

Based on table 9, it is obtained the value of F-research of 39,044 for model 1 and 35,970 for model 2. With having a probability value (Sig.) 0,000 and with provisions, if the value is the sig. < 0,05. Then, the decision,  $H_0$  is rejected and  $H_1$  is accepted. Therefore it could be concluded that the information literacy, media literacy, moral literacy, and learning and thinking skill simultaneously affect the behavior of information. Likewise, it could be concluded that the information literacy, media literacy, moral literacy, and the learning & thinking skill through information behavior simultaneously influence the prophetic-liberation communication behavior.

**Tabel 10.**  
Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,803 <sup>a</sup>	,645	,628	5,309
2	,824 <sup>a</sup>	,679	,660	13,928

*Source: Primary Data, 2017.*

Based on table 10 above, the size of the R squared ( $r^2$ ) model 1 is 0.645. Meanwhile, in model 2, it is obtained a value of 0.679. The magnitude of the influence of information literacy, media literacy, moral literacy, and learning & thinking skill simultaneously on information behavior is showed by calculating the Determination Coefficient of model 1. It means that the influence of information literacy, media literacy, moral literacy, and learning & thinking skill simultaneously on information behavior was 64.5%. The remaining 35.5% (100% -64.5%) is influenced by other factors. In other words, the variability of information behavior that could be explained by using information literacy, media literacy, moral literacy, and learning & thinking skill variables was 64.5%, while the influence of 35.5% is due to other factors outside of this model.

Furthermore, in model 2, the magnitude of the influence of information literacy, media literacy, moral literacy, and learning & thinking skills through information behavior affects on the prophetic-liberation communication behavior. It means that the influence of information literacy, media literacy, moral literacy, and learning & thinking skill through simultaneous information behavior towards prophetic-liberation communication behavior is 67.9%. The remaining 32.1% (100% -67.9%) is influenced by other factors. In other words, the variability of prophetic-liberation communication behavior could be explained by using information literacy, media literacy, moral literacy, learning & thinking skill variables, and information behavior by 67.9%, while the influence of 32.1% is due to factors other than this model.

Overall, the test results of the substructure coefficients of line 1 (model 1) and 2 (model 2) could be observed in the following table:

**Tabel 11.**  
The Results of Path Coefficient Test

Model	Inter Variable Influence	Path Coefficient (Beta)	Sig. Value	t-Value	F-Value	Result of Test	Determination Coefficient	Other Variable Coefficients
1	X1 – Z	,280	,015	2,486	39,044	Accepted	0,645	0,355
	X2 – Z	-,040	,706	-,378		Rejected		
	X3 – Z	,154	,085	1,741		Rejected		
	X4 – Z	,488	,000	4,237		Accepted		
2	X1 – Y	,231	,041	2,075	35,970	Accepted	0,671	0,329
	X2 – Y	-,374	,000	-3,735		Accepted		
	X3 – Y	,144	,097	1,678		Rejected		
	X4 – Y	,408	,001	3,373		Accepted		
	Z – Y	,418	,000	4,050		Accepted		

Source: Primary Data, 2017.

Based on the test of the coefficient path 1, it is objectively obtained that the path of information literacy (X1) and learning & thinking skill (X4) to information behavior (Z) is statistically significant. The t-count value is greater than the t-table value (1.980) and the probability value (sig.) is below 0,05. The path of media literacy (X2) and moral literacy (X3) is not significant, where the t-count values are smaller than t-table values (1.980) and probability values (sig. ) above 0,05. Thus it could be said that the information literacy (X1) and learning & thinking skill (X4) have positive and significant influence on prophetic-liberation information behavior (Z).

Furthermore, the path coefficients of information literacy (X1), media literacy (X2), learning and thinking skill (X4) and information behavior (Z) to prophetic-liberation communication behavior (Y2 ) is statistically significant. Meanwhile, media literacy (X2) has a negative effect, moral literacy (X3) is not significant. Statistically, the t-count value is

smaller than the t-table value (1.980) with the probability value (sig.) above 0,05. Thus it could be said that the information literacy (X1), learning and thinking skill (X4) and information behavior (Z) partially has a positive influence on prophetic-liberation communication behavior (Y).

Referring to the results of the tests, it is turned out that only three variables of e-literacy maturity level are rejected. The results proves that the moral literacy is not significant. Thus the structural equation models 1 and 2 needed to be improved through the *trimming method*, which is recalculating the path coefficients without including exogenous variables whose path coefficients are not significant (Riduwan and Kuncoro 2011, 127).

The results on the F-value research are 75,680 with a probability value (Sig.) 0,000 in structural 1 and 43,343 in structural 2. The decisions are  $H_0$  still rejected and  $H_1$  accepted. Therefore, it could be concluded that the information literacy and learning & thinking skill simultaneously affects the behavior of information (see model 1); it could be concluded that information literacy, media literacy, learning & thinking skill, and information behavior simultaneously affects the prophetic-liberation communication behavior (see model 2).

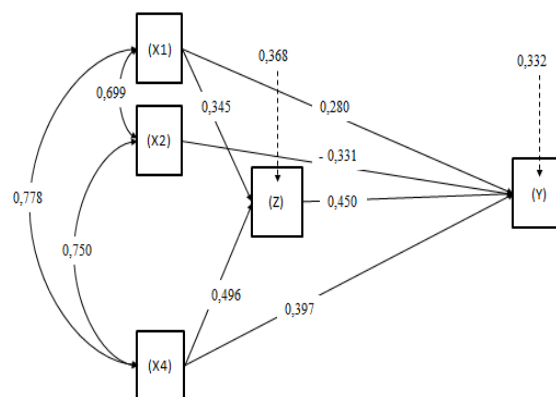
Furthermore, in model 1, the R square value ( $r^2$ ) becomes 0.632. It means that the influence of information literacy and learning & thinking skill on information behavior is 63.2%. The remaining 36.8% (100% -63.2%) is influenced by other factors. In other words, the variability of information behavior could be explained by using the information literacy and learning & thinking skill by 63.2%, while the influence of 36.8% is due to other factors outside this model 1. Whereas in model 2 the R square value ( $r^2$ ) becomes 0.668. It means that the information literacy, media literacy, learning & thinking skill, and information behavior simultaneously affects to the prophetic-liberation communication behavior. The remaining 33.2% (100% -66.8%) is influenced by other factors. In other words, the variability of prophetic-liberation communication behavior could be explained by using information literacy, media literacy, learning & thinking skill, and information behavior variables by 66.8%, while the influence is 33.2% due to other factors outside the model 2.

Partially, seeing the magnitude of the influence of information literacy and learning & thinking skill on the behavior of information in table 11 above shows the results of the Standardized Coefficient or Beta value for each variable. For aspects of information literacy, the value of 0.345 is obtained with sig. 0.001. Thus  $H_0$  is rejected and  $H_1$  is accepted. Likewise, the aspect of learning & thinking skill is 0.496 with sig. 0,000 so  $H_0$  is rejected and  $H_1$  is accepted. That is, information literacy and learning & thinking skill significantly influence information behavior.

Furthermore, the magnitude of the influence of information literacy, media literacy, learning & thinking skill, and information behavior on prophetic-liberation communication behavior in model 2 shows the results of Standardized Coefficient or Beta values for each variable. For aspects of information literacy, learning and thinking skill, and information behavior obtains positive and significant influence values (0.280; 0.397; 0.450) with sig. (0,012; 0,002; 0,000) so that  $H_0$  was rejected and  $H_1$  was accepted. Whereas for the aspect of media literacy obtained a value of -0.331 with sig. 0.001 so  $H_0$  is rejected and  $H_1$  is accepted. Media literacy influences (negatively) and significantly on the prophetic-liberation communication behavior. That is, the higher the value of media literacy, the lower the value of prophetic-liberation communication behavior.

### ***Goodness- of-Fitt Test***

Based on the results of the coefficients in substructure 1 and 2, this model was described as a whole which the empirical causal relationship between subvariables X1, X2, X4, and Z to Y as followed:



**Figure 3.**  
The Empirical Causal Relationship

It is re-assessment the hypothesis test of information literacy (X1), media literacy (X2), learning & thinking ability (X4), and information behavior (Z) on the perophetic-liberation communication behavior (Y) to have a suitability model (goodness-of-fitt test). The formulation of the statistical hypothesis is formulated as follows:

- Ha:  $R \neq R (\otimes)$ : Estimated correlation metrics are different from sample correlation metrics.
- Ha:  $R = R (\otimes)$ : Estimated correlation metrics are not different from sample correlation metrics.



For the goodness-of-fit test of this model, the suitability model of Shumacker & Lomax (Riduwan and Kuncoro 2011, 146) is used as follows:

$$Q = \frac{1 - R_m^2}{1 - M}$$

Note:

Q = coefficient Q;  $R_m^2 = 1 - (1 - R^2_1) \cdot (1 - R^2_2)$ ; M =  $R_m^2$  after trimming.

If Q = 1 identifies the perfect fit model. After testing the statistics based on the data above, it is generated:

$$R_m^2 = 1 - (1 - 0.6452) \cdot (1 - 0.6792) = 1 - (0.584) \cdot (0.539) = 1 - 0.315 = 0.685$$

$$M = 1 - (1 - 0.6322) \cdot (1 - 0.6682) = 1 - (0.601) \cdot (0.554) = 1 - 0.333 = 0.667$$

So the Q value is  $0.685 : 0.667 = 1.03$  or rounded to 1. Hence the test results of the goodness-of-fit test to model the empirical causal relationship of information literacy (X1), media literacy (X2), learning & thinking skill (X4), and information behavior (Z) on prophetic-liberation communication behavior (Y) was perfect.

## Discussion

Based on the results of the goodness-of-fit test, it is objectively confirmed that the high or low level of prophetic-liberation communication behavior relates to the e-literacy maturity level and information behavior. Information literacy, media literacy, learning & thinking skill, and information behavior contribute simultaneously and significantly to the high and low prophetic-liberation communication behavior of 66.8%. The remaining of 33.2% is the influence that comes from other factors including moral literacy. It indicates that the relationship between sub-variables that form a construct of e-literacy maturity level cannot be divorced from one another to the prophetic-liberation communication behavior through information behavior among the lecturers of UIN Jakarta.

The substance of the integration is in line with Cappello's inquiry (2017) which illustrates that the development of literacy understanding, especially concerning the development of information technology in society, has led to the integration of several literacy terms (such as audiovisual literacy, media literacy, media literacy education, digital literacy, information literacy, and other literacy). The merger basically is required by people to think more critically about social, economic, cultural and other life problems. Accordingly, people endorse the weight of combining literacy skills in forming this prophetic-liberation communication behavior.

The model also proves that the media literacy, without being integrated with other literacies, tends to be the negative impact. For this reason, having the ability to integrate moral literacy indirectly with information literacy, learning & thinking skill in information behavior will take someone aware of the values that prevent oppression. The ethical values (as moral literacy) are what will guide or provide an inhibitory effect in mediated communication to release people of the cruelty of the information industry. In this case, Syahputra (2017) explains that the freedom in mediated communication is unlike the understanding of liberalism. Liberalism holds someone tends to demand self-freedom without having a social responsibility. It is stipulated the others to understand his freedom. So, it is difficult to understand the others because it repudiates social norms.

The *raisonnement* as stated in the social cognitive theory that humans imitate behavior through observation (observational learning) gives people two choices to act. The first, the observed behavior prevents a person from imitating it (inhibitory effect); the second, it encourages a person to take an action that he does not want to do (disinhibitory effect). Based on these arguments, the information behavior of UIN Jakarta lecturers will provide an option to behave in accordance with the normative ethical values or not. This is where the meaning of information literacy, media literacy, and learning & thinking skill as a capital of self-efficacy and self-regulatory reflects to a person's mediated communication behavior.

As confirmed by Ruben and Stewart (2014), the process of cognitive development in communication will be faced with various symbolic pressures that guide a person's behavior. In this case, a person requires to involve reflection and self monitoring in processing messages where he himself will be the source of the message in analyzing the conversation to himself (self talk). This argument is known as how to be evidenced by the description of the negative and significant influence of media literacy while media literacy is disintegrated with information literacy, learning & thinking skill, and moral literacy. In this case, a person will be motivated to do an action that he does not want to do because of the result of the observation.

The higher the media literacy without information literacy and learning & thinking skill is associated with moral literacy, the lower the prophetic-liberation communication behavior is gotten. Although, moral literacy directly does not affect the prophetic-liberation communication behavior in electronic media, the result of the correlation test between the literacy subvariables are positively and significantly related. That is, the higher the moral literacy, the higher the information literacy and learning & thinking skill. The higher the information literacy and learning & thinking skill, the higher the information behavior.

Furthermore, the higher the information behavior, the higher the prophetic-liberation communication behavior. So that, moral literacy towards the values of the Qur'an and Hadith that the Prophet has exemplified in communicating can be used as ethical values in media communication that emancipates humans from the euphoria of the progress and freedom of the irresponsible communication industry.

As a result, the constructing of e-literacy maturity level will generate awareness of the liberation normative values in a person's information behavior. The model proves that the information behavior mechanism motivates a person in determining well-chosen media. It is as the right information source in meeting the information needs and as one of the biggest factors in determining the emergence of prophetic-liberation communication behavior. In this process the person will try to integrate learning & thinking skills with information literacy as personal characteristics that involve self-reflection to make observations of the information sources they obtain.

Relating to the use of electronic media by UIN Jakarta lecturers, information literacy and learning & thinking skill will motivate the emergence of information behavior caused by self-efficacy to utilize the availability of electronic information sources in lighting the needs of a moderate life. For that reason, Bandura's assumption which states that the mass media as one of the main social agents is very contributory in studying the effects of mass media content at the individual level. In this case, electronic information sources can provide different roles when someone has previously different personal characteristics.

The divergences are about the individual to search, use and respond to media content that are differently contingent on various social and psychological factors. This is as confirmed by Rosengren (Chiu & Huang, 2015) that, "individuals are affected by the social environment and individual characteristics, generating their basic needs". In this case, the observations of Quarantelli (2002) illustrate that the existence of mass media as a mass communication system will function as a social system. The system will provide a good understanding for someone about what the changes are happening.

The empirical study of the e-literacy maturity level held by UIN Jakarta lecturers and its influence on information behavior are able to explain the significance of the influence of individual characteristics in using mass media as an electronic information system to support the communication process. In this case the use of communication media by UIN Jakarta lecturers is personally a whole of equipment, products, or systems that are created specifically to store, maintain, rediscover, or repackaging information.

## Conclusion

This model has demonstrated that prophetic-liberation communication behavior might be increased when information behavior is high. The high level of information behavior in electronic media is motivated by the e-literacy maturity level as basic human knowledge (mental function) which is part of self-efficacy and self-regulation. A person will be active and responsible in choosing the media or sources of information needed to support the quality of media use behavior as it is influenced by the learning & thinking skill, information literacy, moral literacy and media literacy as personal characteristics. The findings of this study recommend that the significant of the integrated e-literacy education is involved the main priority approach for the case. In essence, the conditioning of this priority does not intend to disintegrate the capabilities.

In the end, this study has still weaknesses, especially in the quantity and variation of respondents. For this reason, exploring on prophetic-liberation communication behavior can be carried out on respondents with altered religious backgrounds and with more proportional respondents. Furthermore, this research can be carried out in depth with a different method approach or a theoretical perspective.

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